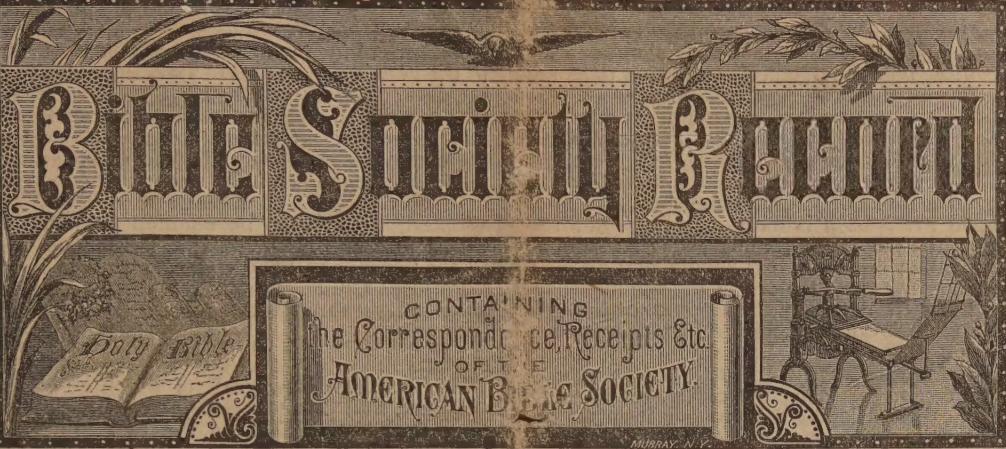


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Rev Alfred Elwyn  
1883 Knox Street D<sup>m</sup> 83



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXVIII.

NEW YORK, JULY 19, 1883.

NO. 7.

ADDRESS OF THE HON. ROBERT C. WINTHROP, AT THE SEVENTY-FOURTH ANNIVERSARY OF THE MASSACHUSETTS BIBLE SOCIETY.

We have come here this evening, ladies and gentlemen, to celebrate the seventy-fourth anniversary of the Massachusetts Bible Society, one of the oldest societies of its kind in our country, and only five years younger than the great British and Foreign Bible Society in London. Our religious exercises having been concluded, it devolves upon me, in conformity with our usage, to offer a few introductory remarks before calling upon the secretary for his annual report, after which our anniversary discourse will be delivered by the eminent rector of the church in which we are privileged to assemble.

I may be pardoned, perhaps, in rising for this purpose, for not forgetting that it has happened to me, during a long life, to preside at many meetings, on many public occasions, here and elsewhere—in more than one hall of legislation, and over more than one association connected with history, with literature, with education, with science, with philanthropy, with religion. But I cannot come again to this chair, which I have been permitted to occupy at our successive anniversaries for some years past, without feeling afresh that whatever of interest, whatever of usefulness, whatever of distinction and honour may attach to other positions of the sort, it is here, as the president of this society, that I am brought into the most direct relation with all that is highest, most sacred, and most enduring.

Other objects of associated effort, however worthy and valuable, are comparatively temporary in their nature and limited in their range. But so long as this earth shall be the abode of intelligent human beings, and until time shall be no more, the work in which we are engaged must go on, and will go on triumphantly. Individual officers and managers and members, generation after generation, will pass away and be forgotten; but our work will not pass away, nor pause for an instant, until all be fulfilled. Every day enlarges the field of such a labour. Every month adds new millions to the number of those to whom the Bible is to be carried, and to many of whom it is to be carried as a new book. Every

year opens new highways for it to reach the very ends of the earth. And the very ends of the earth will be reached, and the gospel be carried to every creature.

Who doubts that the word of God is to have free course and be glorified in all time to come, is in all time past? Yes, to have a hundredfold freer course, and to be a hundredfold more glorified, than in any time past? For one, I should sooner doubt to-morrow's sunrise, or the succession of harvest-time to the glorious summer months which are at last opening upon us. Who of us does not feel assured that the volume, for whose unceasing publication and circulation we are organized to take part in providing, is destined still and ever to be counted as the Book of Books; the choicest of all possessions to those who have it, the most needed by those who have it not; the book which has inspired, and is inspiring, and will never fail to inspire, whatever is worthiest and most exalted in human thought, word, and act; affording at once the wisest counsels for the present, and the surest and only hopes and promises for the future!

The bravest and most hopeful among us are, I know, sometimes disposed to despondency, and almost to despair, as they witness such floods of lawlessness and infidelity swelling and sweeping over our own and other lands, and dashing down so many of the old landmarks of morality and religion. But we may all take comfort and courage in thinking of the great and glorious things which the Bible has already done for mankind since the opening of the Christian era, and which can never be lost. From what other source has all true civilization, directly or indirectly, emanated? What other influence has so elevated humanity, so lifted the poor and humble, so freed the oppressed, so enlightened the ignorant, so inculcated peace and good-will among the nations, so proclaimed the brotherhood of man under a common Father, so restrained and rebuked vice and crime, and brought the indispensable sanction of future responsibility and future judgment to the support of earthly laws and human government? From what other pages than those of the Bible have all the grand philanthropies of modern times derived their incentives and examples? What can legislation do

but confess that all its laborious statutes are little more than the detailed application to existing society of the laws first promulgated on Sinai, and of the two great commandments into which those laws were condensed and crystallized by Him who died for us on Calvary?

And even Science, after all the marvellous discoveries it has of late accomplished, and all the signal triumphs it is daily achieving—now soaring to the skies, questioning each particular star and comet and remotest nebula, and analyzing the very tints and texture of the sun itself; now sounding the depths of the sea and spreading out its countless contents, animate and inanimate, to be the subject of an Exposition for princes to inaugurate and the world to admire; now exploring and searching the caves and caverns of the earth, and laying bare to our insatiate gaze the long-buried treasures of Ilion or Assos, or the hardly less interesting outcomes of mounds and shell-heaps in our own land; and now suspending in mid-air, over the broad current which had so long separated the two great sister cities of our continent, that stupendous bridge over which travel and traffic may pass and repass unimpeded from hour to hour, and look down upon the tall ships sailing freely beneath them; even Science, I say, in all the just pride of these and a hundred other successes, has never found, and never can find, any other fixed and steadfast point of departure, or any other sure and final resting place to fall back upon, save in that sublime announcement, in the very first verse of the Bible, "In the beginning God created the heaven and the earth."

In this connection I cannot but recall the fact that it was my privilege, just a year ago, in this very month of May, while in London, to represent our American Academy of Arts and Sciences, at the public funeral of one who has been held as the greatest philosopher and naturalist of our day and generation. It was solemnized at Westminster Abbey, and his remains were laid at the side of those of Sir John Herschel and Sir Isaac Newton. The highest peers of the realm were among the pall-bearers, and all who were most distinguished in church and state, in art and literature, in science and theology, were gathered around his grave. The Burial Service of the English Liturgy was read or chanted, and, as a part of it, the wonderful chapter of the Epistle to the Corinthians, in which the great apostle, as with a pencil of electric fire, draws that glowing distinction and contrast which no material science can ever overlook or confound, and which shines and sparkles on the pages of holy writ like the milky way across the heavens above us: "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. . . . There is a natural body, and there is a spiritual body. . . . And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Never before, it seemed to me, had those old familiar texts sounded so new, so full of meaning, so convincing, so sublime, as when read in presence of all that was mortal of one whose masterly researches and deductions and theories—however modestly, conscientiously, and reverently conducted and pursued, as we owe it to him to remember that they always were—had probably done more to disturb the faith of the Christian world than any utterances since that glorious Epistle was written by St. Paul.

And certainly, my friends, that solemn tribute to the genius and virtues of Darwin, by the highest authorities of the English Church as well as of the English nation, was a most memorable and impressive attestation, from which we trust there may be no appeal, that no discoveries of modern science, and no theory or doctrines of evolution, even if universally accepted and adopted, are ever to be counted incompatible with a firm and unwavering belief in one God, as the Creator of heaven and earth, and in one Lord Jesus Christ, who brought life and immortality to light through the gospel.

I do not forget, in conclusion, that this Massachusetts Bible Society—like the great American Bible Society at New York, of which we are an auxiliary, and like the still greater British and Foreign Society in London, the record of whose brilliant celebration of its seventy-ninth anniversary has just reached us—with an account of nearly a hundred millions of copies, in nearly two hundred and fifty languages, already distributed—is in no sense a doctrinal or sectarian association. Our dealings, as a society, are with the book, and not with any particular interpretations of the book. The Bible, pure and simple; the Bible, without note or comment; this is all we are concerned with. Questions of inspiration and interpretation, of creeds and doctrines, we leave to the churches. Our single aim has been, and is, to do our share in co-operating with those on both sides of the Atlantic, who have been so long and so successfully engaged in publishing the Holy Scriptures in every language, and sending them to every land.

Founded in 1809, the original constitution of this society, written and reported by our great Massachusetts chief justice of the olden time, Theophilus Parsons, embraced in its terms every denomination of Christians within the State. The revered Channing was one of its first executive committee, and the eloquent young Buckminster its first recording secretary; while its officers and managers and members, from that day to this, have included, and still include, Congregationalists, Baptists, Methodists, Unitarians, Universalists, Presbyterians, and Episcopalians alike. God be thanked that it has been so! God grant that it may never be otherwise! Let us all hope and trust that it may never cease to be among the peculiar glories of the Sacred Scriptures, that all who profess and call themselves Christians shall be seen rallying around them together, in unity of spirit and in the bond of peace. In such a united support the cause of the Bible will be secure; and in the security and advancement of that cause are for ever involved the best hopes of humanity, in our own land and throughout the world.

## Foreign Department.

PERSIA.—Mr. Whipple wrote from Tabreez on the 12th of May. He was planning a trip to Teheran which would occupy a month. He says:

We had two very hard shocks of earthquake ten days ago. It knocked down walls and chimneys in many cases, and in a few instances destroyed houses. Our dwelling house is so badly

cracked that I fear it is not safe for us to remain in it. The first shock came at 3.45 A.M., and we were so frightened that we did not rise till it was over. When the second came we were at dinner, and we each took a child and ran out into the court for safety. The plastering was falling and the air was full of dust as we fled through the sitting room. We expected the house to fall before we could get out. Since then, we have had six or eight shocks, one nearly every night. The people generally sleep in the court yard, but the weather is so cold that we fear to do so for the children's sake. Nearly every house in Tabreez is more or less injured, even the new brick houses of the missionaries which were built only last year.

#### MADRAS.

The Madras Bible Society, auxiliary to the British and Foreign, in its report for 1882 announces that the revision of the Malayalam New Testament, which was commenced in 1870, has been brought to a close, while the revision of the Old Testament awaits the return to India of Messrs. Diez and Mateer. In consequence of the absence of Dr. Hay, no meeting of the delegates in charge of the Telugu revision was held.

The experiment of printing on thinner paper, with a view of lessening the bulk of vernacular Bibles, has been tried. The society's general principle is distribution by sale rather than by free gift, but frequent reasons for deviating from it exist. The total sales reported were 102,817 copies (of which 3,296 were Bibles), realizing 10,693 rupees.

#### RUSSIA.

Mr. Prince writes that the annual meeting of the Russian Bible Society was recently held in one of the council rooms of the admiralty, placed at their disposal for the evening. The total circulation in 1882 was 82,000 copies; and the total in twenty years, since the formation of the society, about 810,000 copies.

#### SIBERIA.

Mr. Prince gives some items of information respecting the Siberian colporteurs. Their letters written at Irkutsk in March were received at St. Petersburg, 3,800 miles distant, five weeks later. They had met with gratifying success in the sale of Bibles in and near Irkutsk. In one week they sold New Testaments to the value of one hundred dollars. At a female seminary they disposed of 206 volumes to 106 pupils, the director paying for those who could not spare thirty copecks for a copy. But the most encouraging incident is a proposal from the Bishop of Irkutsk to allot a site on the cathedral premises for the erection of a "kiosk" for the sale of Scriptures, and to furnish free board and lodging for one of the colporteurs while he remains to superintend the sales. The plan will no doubt be carried out; but at present it is necessary for the col-

porteurs to start as soon as the steamers begin to ply for Yakootsk, to which place they will be accredited by letters from the bishop.

With one or two exceptions the colporteurs were received with open arms, even in public offices. One official drove them away from the premises, but this did not prevent their return on the following day and disposing of the Scriptures. Mr. Prince says:

As matters now look, we do not know how we can arrange for the two colporteurs to get to Yakootsk and back this summer, and go up the Yenissei River from Krasnoyarsk, and at the same time carry out all that is required at Irkutsk, where the bishop is bent on having the agency planted on a firm and permanent footing. Our committee is to settle this at a general meeting fixed for Monday next.

#### EGYPT.

Miss Whateley tells, in her "Letters from Egypt," of noble work done by some very little children there:

An instance of the love of Him who is able to save to the uttermost all who come to him through Christ happened some years ago, when two nice little boys attended my school, and, like all our scholars, had the Bible to study. All do not progress alike, however; and as children are naturally full of play on leaving school, I was much struck with what I was told of these children reading from the New Testament to an old negress who had brought them up and was much attached to them. It seems this woman was in feeble health, and her great delight was to listen to what her young favourites read to her on their return from school, and they often spent some time by her bed thus employed, instead of playing, which I think showed there was both love and religious feeling in their hearts. When after some months the old woman became worse and was evidently near death, some Moslem slaves who were her friends offered to fetch the "mollah," who is the person somewhat answering to a minister, though not exactly, and who reads from their Koran to dying persons. She refused, however, and when they urged her strongly, she replied (her master, who was of the Christian persuasion, overheard it), "No, no; I want no one but Him whom the boys tell me about; the boys' Saviour is my Saviour." And in that faith the poor slave died. Surely the Lord accepted the soul which was thus brought to touch the hem of his garment, as it were, by a little child.

#### EXTRACTS FROM A LETTER FROM THE REV. H. H. CORBETT.

CHEFOO, Dec. 13, 1882.

DEAR DR. GULICK:—During the year 1882 I have twice made my usual circuit in the Shintung province. This required travel by mule of about 2,000 English miles, and about five months' time. It was my privilege to receive into the church at different points 123 on profession of faith. In one village, 260 miles west of Chefoo, three men, aged 81, 75, and 75, and one woman, aged 58 years, were baptized. With the exception of an occasional visit of two of the colporteurs, they received their knowledge of Christianity from listening to the only one of the

number able to read, daily reading the gospels and catechism, I have seldom met any who had clearer views of the Scriptural method of salvation, or who gave clearer evidence of having been taught of God.

In a city about 300 miles northwest of Chefoo an interesting man of 68 years was baptized. Four years ago he received a copy of one of the Gospels and two Christian books from a colporteur. He was unable to read himself, but fortunately he had rented a portion of his house to a druggist, who very willingly read the books to him. He soon became so deeply interested in the truth that he could think or speak of nothing else. He has been observing the Sabbath for about three years and daily praying to the true God. I have the names of eight other men desiring baptism. They all became interested in Christianity through this man. Two years ago the druggist returned to his home, 160 miles distant, and was there baptized. He died this autumn a peaceful death. It was his privilege to see his only son and several members of his family received into the church last spring.

#### MEXICO.

From a letter of Mrs. Edna M. Watkins, in *The Pacific*:

GUADALAJARA, April 10, 1883.

During the last three months there has been a greater interest among the people in general to buy the Scriptures than for a long time before, which is a very encouraging fact. We have a vender, who, a few months ago, was a strong Catholic, selling novenas and Catholic books and papers, working against us in every way. He became a convert to the truth, and now sells the Bible and portions of the Bible in the same way that he sold the Catholic novenas, reading from them on the street corners and in the public plazas, and thus drawing the attention of hundreds to the "beautiful words of life." To give you an idea of the work since Jan. 1st to March 31st, by our colporteurs in this State, I will copy you the statistics as sent to the American Bible Society.

Sold 113 Bibles, 385 Testaments, and 1,403 Portions. Value \$173 45. Surely these numbers speak, and the results who can tell?

May he who hath sent forth his word bless it to the hearts of those who read it, and may his promise be fulfilled that it shall not return unto him void, but shall accomplish that whereunto it is sent.

An old man of ninety-nine years of age tottered in here the other day desiring a New Testament in large print, as he has heard portions of it, and was anxious to become its possessor. He can read perfectly without glasses, as he is enjoying second sight. Pray that he may find that word a lamp unto his feet and a light unto his path as he takes the long, lone journey to the other shore, and that it may be his entrance through the golden gate into the celestial city.

The work in the towns and in all directions is prospering.

#### BRAZIL.

Among the incidents of colportage work reported from Brazil, Mr. Brown writes as follows:

André Cayret, who is at work in Campos, suffered from an encounter with the police last

March. It seems that he was passing along the street when he saw a religious procession coming toward him. To avoid it he turned into another street; but a policeman saw him and shouted to him to take off his hat. He made no answer, but went on his way; whereupon the policeman rode after him and knocked his hat off. He returned it to his head, telling the policeman, at the same time, if he was so zealous he should take his own hat off; that he was a free citizen and proposed to keep his hat on his head. Another policeman then interfered, snatched the offending hat (which Cayret has not seen since), and told him that he was a prisoner. They put him in the midst of the procession and conducted him to jail. On the way he sang, "Hold the Fort" in Portuguese, for the men in the procession were singing or chanting, and he wished to perform his part, but in his own way. On arriving at the jail, the charge was preferred against him that he was drunk, and the ground for it was that he had been singing on the street. He was discharged almost immediately when he stated his case; but he says he had reason to remember the occasion whenever he put his hand to his head, as the police had pounded him quite severely when knocking off his hat.

In my last letter I promised an account of an interview which one of the colporteurs had with the bishop of Pernambuco. It seems that this Da Gama was selling books in the city of Maceió, and returning home one day was accosted by a man, who asked him into his house to show him his books. Da Gama complied; but after the man had looked at the books for some time and it was evident that he had no intention of buying, Da Gama gathered them up and was starting off, when the man declared that he was a "delegado" of the police. A Portuguese standing by confirmed the statement, and then the "delegado" told Da Gama that he should retain the books. I cannot understand by what authority or right this was done. Even if Da Gama had had no license, the most that could have been done would be to forbid him to sell until he had procured one. At any rate, just as Da Gama was leaving without his books, another individual appeared who said that the first man was not a "delegado," but only a lieutenant. However, the pretending official retained the books, and, while Da Gama went to make his complaint at head-quarters, took them to the vicar. Finding this out, the sub-delegado went with the colporteur to the bishop, to obtain the books or the pay for them. The bishop could not be seen that day, but the following he sent for Da Gama, saying he would keep the books and pay for them. In the first place he wanted to examine them and question the colporteur about them. The following is Da Gama's account of the interview:

"I improved the occasion to preach the gospel to the bishop of Pernambuco, since it was most favourable, as there were present with him three priests and a few of the family, not less than ten or twelve ladies, and five or six men. After the business of the books, the bishop entered into a religious discussion with me, wishing me to take back what I had just said. He asked me in the presence of all if I was a Protestant, how long I had been one, and what motive I had for leaving the Roman Catholic Church. I replied that I was a Protestant, had been one for five or six years; that I had examined the Scriptures, and had

found out by reading them that I was not a Christian, as I supposed, but an idolater, and that such were excluded from the kingdom of heaven (Gal. v. 19-21, and Rev. xxi. 8). He immediately responded that the church to which he belonged was not idolatrous. I maintained that it was; telling him that, in the church of God, only God himself should be worshipped; and I cited to him St. John iv. 24, Ex. xx. 4. He answered according to the Romish sophism, that the images were not to be adored, but simply to represent the saints, as pictures represent our relatives. I replied that from my very infancy I had been taught to worship them, and so likewise had all Roman Catholics; that the common people as well as the upper classes always prostrated themselves before their images in the sanctuaries, and that this was a custom strongly fixed among the inhabitants of Brazil, and no one had ever heard it disputed. He said that only the ignorant people did so. My answer was that in religious matters our people are ignorant, since whoever does not read the Bible lives in complete ignorance as to religion. He asked me what was the religion of my parents. I replied that it was the Romish; however, that I desired for myself only the religion of my God. He told me that such was his. I said no, because his was idolatrous. He asked me how I knew that the Church of Rome is not the true church, and if I was wiser than so many theologians and eminent men, who had remained firm to the end of their days in the Romish belief, and how could I reply to his questions. I replied that the supreme council of doctors and Pharisees in Jerusalem prohibited the apostles—Peter, John, and others—from preaching Christ; that they were full of wisdom, but of worldly wisdom, that is hostile to God, while the truth was on the side of the apostles, and not with the doctors. St. James tells us that whoever lacks wisdom must ask it from God, who gives to all liberally without upbraiding (James i. 5), for God gives to great and small, because he does not respect persons. Wisdom is the gift of God, and is not acquired by money, neither was it the special privilege of any. He responded that it was so, and asked me no more questions, since all, both priests and laymen, were observing the conversation with attention. One priest, Costa by name, not wishing to hear more, or fearing that the heretical contagion should pass to the others, came to me in the presence of the bishop and ordered that I should withdraw myself. I told him that I was there by order of the bishop and that he had permitted the interview. The bishop confirmed my statement and made an end to the discussion."

The books were worth about \$12, and he received only about \$9 for them. This same colporteur has sent me a long account of his discussion with a priest. It is about in the same line as what I have translated, and shows his acquaintance with the Bible and his ability to use it in argument. Several times, in his discussions, he has been told by his opponents that he made more use of the Bible than any with whom they had ever talked.

Colporteur Neves has gone to Maranham, and writes that he is having good success there; had sold over fifty Bibles in a month. He did not send a diary, as the blank ones had failed to reach him. Francisco Hungria, from Campinas, writes that on his last trip he came across two young

men who wanted to satisfy their curiosity about the sacrifice of Isaac. They had read a little about it in an almanac published by a German house in Rio. Francisco explained to them not only the story, but what the sacrifice typified, and was greatly pleased at the evident interest which they manifested. A *fazendeiro* (planter or farmer) bought a Bible from him, as he wanted to read it and had been obliged to borrow one from one of his slaves.

#### JAPAN.

Recent letters from Mr. Loomis have brought information of the conversion to Christianity of two Coreans in Japan, one of them a man of rank in his own land, and the other a teacher of the Corean language in the university of Tokio. The name of the former is Rijutei, or in the Chinese form, Isuchon. Mr. Loomis speaks of him as about forty years of age and of very pleasing address, and goes on to say:

He is an intimate personal friend of the present king of Corea, and the leader of the liberal or reform party. The man at the head of the recent rebellion was his bitter enemy and would gladly have taken his life. When the outbreak occurred last July, Rijutei saved the life of the queen, and the king offered, as a reward, to give him any rank or honours that he desired. His reply was: "I only ask to be permitted to go to Japan in order that I may study and see the civilization of other lands." This wish was granted, and about nine months ago he reached this country. He came, not as an official, but to study in private and without interference or restraint.

A former ambassador from Corea, and a friend of Rijutei's, had met Mr. Tsuda (a Christian Japanese, who is spoken of in the May number of the *Record* for 1876 as having been at Vienna), and he was so much pleased with the Scriptures and what he heard, that he told Rijutei to visit Mr. Tsuda and learn more about Christianity. The ambassador said, "I have never seen such noble sentiments as are found in the Sermon on the Mount. It is very wonderful, and such teachings are certainly very good." He said also, "I cannot take back the Scriptures to Corea, as I promised on my departure not to do so. But I will tell the king and my friends what I have learned and endeavour to remove their prejudice against Christianity."

Rijutei called upon Mr. Tsuda and heard the gospel (or rather read the Chinese Scriptures), and was instructed by the use of the Chinese characters, as at that time he did not understand Japanese. He was much pleased with what he learned, and applied himself diligently to the study of the book. Soon after this he had a dream that two men, one tall and the other short in stature, came to him with a basketfull of books; and to his inquiry what the books were, they replied, "These books are the most important of all books for your country." He then said, "What book is it?" and was answered, "It is the Bible." This singular dream so impressed his mind, that he felt it to be a revelation from heaven which ought to be carefully heeded. He soon after asked for baptism, and Rev. Mr. Knox of the Presbyterian Mission, in connection with Rev. Mr. Yazukawa, conducted the examination. It was very thorough and per-

fectedly satisfactory. It was quite remarkable how much he had learned in so short a time, and how clear and definite his views of the Christian faith were.

Although but nine months in Japan he speaks the language with fluency, and has even preached on two occasions with great acceptance and with such accuracy as to astonish all. As a Chinese scholar he is pronounced an equal of almost any man in Japan. It is said he was accustomed to prepare the Chino-Corean text of state papers issued by the court or king. He writes poetry in Chinese that is an object of general admiration, and the best Japanese newspapers are eager to get his productions. He is said to be a superior artist also. And best of all, he is a most zealous Christian. He has made a deep impression on all of his countrymen here, and he says that already they accept the truths of Christianity. His high rank, together with his eminent scholarship and ability, give him great influence.

Rijutei said at my house, a few evenings since, "If I were now in my own land I should expect assassination at any hour." No Corean can become a Christian except at the risk of his life. But one of his countrymen, who is the teacher of the Corean language in the government university at Tokio, has said, "If Rijutei is put to death because of his Christianity, I am ready to die also."

This friend was formerly a Buddhist priest, and was selected by his government as one of the best scholars in his country. He has been in Japan four years and is said to be a master of the Japanese language. He has been taught wholly by Rijutei.

Rijutei's great desire is to give the Bible to his people. He fears the coming of more Roman Catholic missionaries without the word of God, leaving the people as degraded as before. He could hardly express his joy when he learned what the American Bible Society had done for other lands, and was also ready to do for Corea. He gladly accepted my proposal to begin at once a Chino-Corean version, and then to take up the work of translating. He has entered upon this work with great zeal. The Chinese language is the language of the court and scholars in Corea, and this edition will probably be even more valuable than the Kunten edition in Japan. His intimate friend (who teaches Corean in the university) has promised to assist him in this work. He proposed that a Japanese and Corean translation in parallel columns should be prepared, and it could be used as a text-book by both Coreans and Japanese.

I was in Tokio on Saturday and called upon Rijutei. Rev. Mr. Yazukawa conducted me to his place of residence, as he had removed to an obscure location where he would not be interrupted as heretofore in the prosecution of his work. He desires to give his whole time and energies to the study of the Bible and preparation of the Chino-Corean version. I received from him the completed text of the Gospels and Acts, and he was diligently at work on Romans. He said, "I find the Epistles very difficult, but I never write down a character until I am satisfied as to the exact meaning." Owing to his great carefulness his progress now is not so rapid as heretofore.

A few days before my visit he received a call from a representative of the Japanese government, who informed him that an official news-

paper was about to be started, and the government desired to secure his services to edit a Corean department. He replied that his time was pledged to other work and he could not change. Then he was urged to consider the matter and see if it was not possible to make some arrangement of this kind. It was intimated that it would be greatly to his social and pecuniary advantage, if he would accept such a position. But he insisted upon it that he had no time or desire to enter upon any other work. The official was greatly surprised and evidently much disappointed.

One of Rijutei's friends said to him, "What is it in the Bible that interests you so much? You seem to study it all the time." His reply was, "The Bible is not a book containing one important truth or fact of history only, but it is full of interest and help to all who study it with care."

Then his friend said, "I cannot understand why it is that you now seem so happy. You have changed very much of late and seem to have found some new and peculiar joy." Rijutei replied, "I do have great peace of mind and a happiness of which I had never before conceived. I cannot tell you what it is, however, as it only comes to those who believe."

There is much interest among the Japanese Christians in regard to the sending of native missionaries to Corea. But Rijutei says that Americans are the ones to inaugurate such a work, and he is very anxious that some one would go to his country and begin at once. He offers to supply an interpreter and to aid in every way, and is very confident that such a mission would be very successful. Through his earnest persuasion, Rev. Mr. Knox has decided to make a trip to Corea and ascertain personally the condition of the field. It is possible that Rijutei will go also as a guide and to help open the way. I am quite inclined to accompany him.

A younger brother of Rijutei has just arrived from Corea. He had heard in Corea that Rijutei was out of money and could neither pay his debts or return. So he hastened over to assist him, bringing the sum of 1,000 yen, or between seven and eight hundred dollars. On reaching here he was surprised to see Rijutei not engaged in the study of agriculture, commerce, or the many strange inventions to be met with. All his time was devoted to the word of God, and his heart seemed entirely changed. In utter bewilderment he said, "You are my brother no longer; and some strange fascination seems to have taken entire control of you."

Rijutei said, "I do not want the money, and you can take it back. I cannot consent to return as you wish, as I have a very important work to do here. I have found something that is better for me and our people than railroads, or telegraphs, or steamboats."

I was introduced to this brother, and Rijutei said, "When you visit Corea I wish you to stay at my home, and this brother will now help you in every way. I have just received the good news that the Corean women no longer hide themselves at the sight of a foreigner, and those who travel there now are received everywhere with great kindness."

Rijutei and the Corean teacher are expected here on Wednesday, the 14th, to visit the Mission School for Japanese girls. He is anxious to elevate the women of Corea, and is greatly interested in what is being done for the women

of Japan. He has been very desirous that the queen of Corea could be taught Christianity and Western civilization. He pleads with greatest earnestness for American teachers to go and instruct his people. He does not want a second-hand civilization, but is very decided in his preference that America shall take the lead in the elevation of his people. Can we not do it?

Such a history as this calls for special thanksgiving and gratitude to God. The history of our Missions in Japan is full of interest, and gives evidence of God's presence and blessing upon all the labours that have been put forth in his name. But I know of nothing that equals in thrilling interest the narrative which I have given above. This is in fact only an outline and imperfect sketch of what the Lord has done for this man and Corea.

Yours sincerely, H. LOOMIS.

P. S. Rijutei and his friend are to open a Corean Sabbath School at once for the instruction of their friends. Two of their countrymen, one of them the son of a nobleman, have applied for baptism.

#### JAPAN.

The following testimony in regard to Bible work is from Rev. T. P. Poate, of the American Baptist Mission:

A special blessing rests on colportage. Okakusan, the best Bible-woman in our mission, traces her conversion to reading Genesis i. 3.

My experience teaches me that it is perhaps the best way of laying the foundations of a church. Till I went in for the Bible work, although I laboured much, little good was done. Rather more than two years ago, I started with two boxes of Scriptures, and from that trip dates the shower of blessing which has fallen on Oshu.

Dr. Palm's preachers have followed the same course of work; and I am probably within the mark when I say that 150 Christians have been gathered in that northern region alone. I am persuaded that colporteurs, filled with the Spirit and carrying the word, would alone evangelize a large portion of this land.

#### JAPAN.

At the meeting of the Mission of the American Board in Japan in May, the following vote was taken:

*Resolved*, first, That we express to the American Bible Society our thanks for its most valuable aid in our work.

Second, That we express our satisfaction with the amount and method of co-operation offered us by its Agent for Japan, Rev. Henry Loomis.

Signed for the Mission,

DE WITT C. JENCKS.

#### SYRIA.

FROM THE ANNUAL REPORT.

It is a fact worthy of mention that in nearly all the evangelical communities of Northern Syria, Bible study, by the choice of the people, forms a prominent part in the instruction in common schools. Parents have found Bible truths so new and precious to themselves, that they have not cared to have their children learn anything else. The study even of history and

geography has had little interest to many, save as they illustrate or throw light on Scripture. The immortal truths of God's word were all in all to them. Says a lady of long experience as a teacher in Mission schools in that section of Turkey: "In all my teaching of children and youth in this country, I have found my pupils more interested in their Bible lessons than in any other study. During the last three winters I have had an evening class of young men, not one of whom is a church member, and although I attempted some lessons on the history of the great nations of modern times and on 'physical geography,' they all expressed a decided preference for Bible lessons." In these "schools," "evening classes," and "Bible circles," many from outside Protestant ranks have ever been found, with whom in all discussions (the law of such gatherings being that the ultimate appeal shall be to the Bible), plain direct proofs from the word of God were decisive. Young men interested in these evening classes have continued their readings in their homes, with great profit to godless fathers and mothers. Said one father, "Since my boy has been reading the gospel so much at home, I cannot use more than twenty out of a hundred of the oaths I was accustomed to use." A mother bitterly opposed to the "new way" was persuaded to listen one evening to the first chapter of Genesis. "That book must be true," she exclaimed, and ever after her house was open to Bible teachings. She lived many years to honour her Saviour by an humble, godly life. "Two lovely Christian girls" is the description given to two of her granddaughters. Said another woman, "My father, who is a priest, tells me one thing and my husband tells me another. I must learn to read, and read the Bible for myself." Some years ago, in a mountain town in this same district, the mother in a family quarrelled with her daughter-in-law. The quarrel became so fierce that they would not speak to each other. Evening came on and the daughter-in-law left the house, and hearing the bell of the Protestant chapel, went into the prayer-meeting. She there heard the words, "The men of Nineveh will rise up in the judgment and condemn us, for they repented at the preaching of Jonas; but a greater than Jonas is here." These words went to the young woman's heart. Returning home she found her mother-in-law sitting glum by her spinning-wheel. "Mother," she said, "give me your hand that I may kiss it. I have just learned that the men of Nineveh will rise up to condemn us, who hear so much, because our lives are not better." "Health to your tongue, my daughter, I kiss your lips," and the quarrel was ended.

#### CHANGES WROUGHT NEAR MARDIN.

FROM DR. BLISS'S REPORT.

Ten years ago the nominally *Christian* village of — did not have an inhabitant that "knew who Jesus was, and the priest was the leader of the wickedness of the place." The first attempts to get the truth before the people was furiously resisted, and the missionary who made it "was so vigorously stoned that he was obliged to flee."

Brought to account for this treatment the people did not venture to molest the messenger who shortly after went among them with an *open Bible*. There was no one who could read, and so he went from house to house reading to as

many of the inmates as would listen to him. Up to that time the prison of Mardin always contained men from that village charged with "theft, robbery, or murder." "Slowly a change came over the place. Every door was open to the preacher. Quarrels diminished, thefts were checked, swearing and licentiousness were dropped by many." A little company united in a common effort to walk by the new light which had come upon them. Precious souls have been purified by obeying the truth, and the state of things in the whole town is most hopeful.

Fifteen years ago a Bible fell into the hands of a young man in another large town in that district. He became much interested in its teachings, but so many questions were started in his mind which he could not answer that he sent a letter to the missionary asking that a preacher might be sent to the place. The response was speedy. Others joined their studies and inquiries to those of the young man. The influences of that one book spread, and there is now an active working church in that town making its light shine to distant villages and extending its spiritual influences on every hand.

#### DIFFICULTIES OF TRANSLATION.

The *Chinese Recorder* for March and April contains a long review by Dr. C. C. Baldwin, of the American Board, of a volume recently published by the London Religious Tract Society, designed to aid the Chinese in their study of the Bible.

We extract a few sentences referring to the very great difficulties encountered by every one who seeks to translate the Holy Scriptures from the original tongues into the dialects of the Chinese:

The history of the Bible in China, with various Translations, Commentaries, and Explanatory Notes, is an instructive one. The translation of the Bible has encountered many difficulties in its struggle toward perfection, and the goal is scarcely yet reached. The history thereof begins with the publication of the "Acts of the Apostles," as revised from an old Ms. brought from England and printed in the year 1810. This has been followed by seven versions and revisions of the whole Bible in the written or classic language and the Mandarin, and by nine versions of the New Testament in various dialects. In the effort to attain a literal, instead of a somewhat paraphrastic, rendering of the originals, translators have been unable to avoid much obscurity in the text. Perhaps not a single chapter presents, throughout, the inspired thought fully and clearly to the Chinese reader. The sources of obscurity are well known, as being due to the great difference between the original languages of the Scriptures and the Chinese language, and to the new ideas, customs, and observances to be expressed in the new idiom. Our work in the dialects is easier and more hopeful. These are living tongues, more flexible and filled with common phrases, level to the average intelligence of the people. This is an advantage not possessed by the written language, especially in its higher classic forms. Instances, illustrating the obscurity spoken of, readily occur to us. Take the single one of festivals or feasts, and contrast certain Jewish holy days with the

festival days of the Chinese. The names, significations, forms of observance, and designs of the two classes of observances are as wide asunder as can well be imagined. This serves as a sample of the difficulty to be overcome in attempting to make a foreign matter plain to the native mind. But when it is required to convey the sense of the inner, vital truth of the word, the labour is much increased. We are confronted with new difficulties in native modes of thought, the peculiar moral ideas of duty to Heaven and man, and the rigid, primary meaning of Chinese characters, which too often resist adaptation to Scripture uses.

In this respect the "Aids to the Understanding of the Bible" are at once welcomed as a valuable addition to our sacred literature. Like other treatises which appear from time to time, they will help to tide the Chinese reader over many an obscurity in his Bible, and show him that it holds a much fuller, richer thought than an unaided persual would lead him to expect.

## Domestic Department.

#### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

##### ARKANSAS.

The past month has been pleasant and much work accomplished. The following places have been visited: Monticello, Warren, Hamburg, Newport, and Batesville; at each place there are auxiliary societies. At Hamburg and Warren there were no books, no officers for years, and no District Superintendent has visited them for a long time. At both these places money was raised for Bibles, amounting to \$109 60. These books will soon be on their shelves. At Batesville the pastors of the Presbyterians, Methodists, and Baptists all co-operated, all contributing their funds as a donation to the American Bible Society, amounting to \$80 35. The aggregate amount during the month from all quarters is \$232 28.

##### CALIFORNIA AND NEVADA.

The work of the two colporteurs who laboured for the past month is as follows: Number of days of service rendered, 47; families visited, 1,655; families found destitute, 145; families supplied, 91; destitute individuals supplied, 93; books sold, 215; value of books sold, \$131 05; books donated, 100, value, \$12 56; cash received on donations, \$20 65; miles travelled, 835. The work was performed in Alameda and Stanislaus Counties.

The three colporteurs of the California Bible Society performed the following labours: Number of families visited, 1,342; families found destitute, including many Roman Catholics, 411; families supplied, 206, of these 86 were Roman Catholics; individuals supplied, 386, of these 159 were Catholics—Italians, French, Germans, Spanish, and Portuguese; ships visited, 24; 147 sailors were supplied with the Scriptures in six languages. During the month the Scriptures were distributed in nine languages. In addition to the above number of families visited, the colporteurs visited 1,093 persons.

## ILLINOIS AND WESTERN INDIANA.

The prospects are more encouraging in Effingham than for some time past. At the last annual meeting, held May 20th, there was more interest than had been manifested for several years. A good collection was taken and the affairs of the society put in good shape.

Kane County makes a much better report than the previous year. A portion of the county that has not done much for some time past, will be visited during the year and worked up.

They made a donation of \$150 to the American Bible Society at their late meeting at Geneva, May 23d.

Peoria County gives another good report this year. They are making a *thorough* canvass of the city of Peoria. The canvass is about half completed, and develops a large amount of destitution of the Scriptures. Much of this is beyond our reach.

## IOWA.

In view of the weather, I think the county agents and colporteurs did remarkably well as a whole in May. I was very anxious during the month, but as the reports came in last week and this I was greatly cheered. Number of county agents reporting, 4; aggregate number of days of service rendered, 88; number of miles travelled on official duty, 999; amount of contributions received, \$130 40; received from sales of books, \$156 35.

Families and business places visited, 1,405; families found destitute, 124; destitute families supplied, 104; other destitute individuals supplied, 49; number of books sold, 382; number of books donated, 87, and their value, \$25 61.

Number of colporteurs reporting, 15; days of service rendered, 334 $\frac{1}{2}$ ; families visited, 5,083; families found destitute, 272; destitute families supplied, 234; other destitute individuals supplied, 143; miles travelled on official duty, 2,589; books sold during the month, 1,898; books donated, 279. Amount received from sales of books, \$756 73; received from collections and gifts, \$427. Total amount received from sales and collections, \$1,183 73.

We now have nineteen men in the field, and in one month expect four more to enter the ranks, which will give us twenty-three canvassing agents in the State. In September I hope to get two more good men as colporteurs of the American Bible Society.

## KENTUCKY AND TENNESSEE.

The first Sunday of the month I spent with Graves County Bible Society, Ky., an auxiliary well managed and very efficient. The contribution under adverse circumstances, \$55. Very encouraging. This society will canvass its field this season.

The third Sunday I spent with Bardstown and Vicinity Bible Society, Ky. A rainy day, small congregation, but \$50 were promptly pledged to insure the canvass of the county.

The fourth Sunday I spent with Wilson County Bible Society at Lebanon, Tenn. A very pleasant and profitable meeting.

## NEBRASKA, COLORADO, AND WYOMING TER.

The work of colportage is being pushed with vigour in this district. A large force of good men are now engaged. Nearly all of above expect to continue until the great work now so successfully inaugurated is completed. One

colporteur has made a thorough canvass of three counties since July, 1882.

As the district is wider in extent than England, Ireland, Scotland, Wales, New England, New York and Pennsylvania, it will take time, men, and money to do it. It will, however, be done. It is a grand work, and Christians so regard it.

## OHIO AND EASTERN INDIANA.

The past month was given almost entirely to the work of the canvass. This work, including the supervision of workers in the field, efforts to secure the best possible aid of officers of auxiliaries and pastors of churches, and the labour of securing new canvassers, and helping to initiate them in the work, has been very engrossing. Four county agents and three colporteurs were secured during the month, and nearly all of those previously in the field remain. The results of the county agents' work were more satisfactory than during the last month of the present canvass. Besides other interesting figures the reports show that sixteen agents reporting, visited 5,568 families, found 339 destitute of the Scriptures, and supplied 259 families and 102 individuals.

## OREGON AND WASHINGTON TERRITORY.

At Astoria I spent several days, including Sabbath, the 27th. I preached on Sabbath morning at the Presbyterian Church, and in the evening I attended the annual meeting of the Clatsop County Bible Society at the same church. Addresses were made at the evening meeting by Rev. Mr. Scott, of the Baptist Church, Rev. W. T. Chapman, of the Methodist Episcopal Church, and your District Superintendent. A collection of \$44 in cash and \$3 50 in subscription was taken for the Bible cause. Both the attendance and interest were good. On Monday and Tuesday morning I visited fifty business places and several families, and collected \$59 85 additional.

Three canvassing agents report for the month as follows: Miles travelled, 295; families visited, 578; families found destitute, 44; supplied, 39; persons supplied in addition, 81; volumes sold, 245, valued at \$136 25; volumes donated, 126, valued at \$23; amount collected on donations, \$12 70; days employed, 45.

## TEXAS.

The first Sabbath of the month I was at Lockhart, Caldwell County. I visited three Sabbath schools, preached in the Presbyterian Church in the morning, and at night in the same house, addressed the annual meeting of the Bible society, in which were united the Baptist, Christian, and Methodist Churches. The attendance was good. The annual report shows increased sales and collections. Thirty dollars of surplus funds were donated to the Parent Society to aid in its colportage work. The canvass of this county is about completed by Colporteur Sewell.

The third Sabbath at Cameron, Milam County, addressed two Sabbath schools, preached in the morning in the Methodist Church, and at night addressed the annual meeting of this auxiliary society. Rev. Messrs. James and Ray, of the Baptist Church, also made addresses. The sales are about the same as last year, but the collection is larger.

The fourth Sabbath at Caldwell, Burleson County, addressed two Sabbath schools in the morning, and at night took part in the annual

meeting of this auxiliary in the Baptist Church, which was well attended by the other churches. Colporteur Black is now canvassing this county. He gave an interesting instance of the good effect of a Bible. This auxiliary is just a year old. The collection and sales are good under the circumstances.

#### WEST VIRGINIA.

Sunday evening, May 20th, the Monongalia County auxiliary held its nineteenth anniversary, addressed by Rev. T. B. Hughes, Methodist Episcopal pastor, Hon. Wm. S. Wilson, Congressman elect, Prof. Lyon, president of the society, and your District Superintendent, resulting in securing \$53 to aid in the re-canvass of the field. Besides this the treasurer transmitted through me to the American Bible Society \$114 46, making an aggregate of \$167 46. I endorse the Rev. W. R. White's commendation and pronounce it one of the best conducted societies in the State.

Work for the month may be thus summarized: Auxiliaries visited, eight; new ones formed, two; anniversaries attended, five; addresses and sermons delivered, 26; official letters sent, 94; official documents distributed, 1,1272; miles travelled, 1,974, 116 of them walked; days' work away from home, 22; business calls made, 570; personal collections, \$150 49; total collections and Bible sales, \$358 79.

#### LONG ISLAND BIBLE SOCIETY, N. Y.

The summer meeting of this auxiliary was held in Northport, June 12th, 1883. The annual report is read only at the anniversary in November, but some committees brought in their reports. The Bibles in foreign languages which are not needed by the various depositories were ordered to be sent to Castle Garden. Judge Armstrong presided at the evening meeting, and able addresses were delivered by Rev. W. H. Littell, John D. Prince, Esq., and Rev. Dr. Wells, to a large and attentive congregation. It is hoped that one good effect of the meeting will be the quickening into new life of the branch Bible society of Northport. A. H. A.

#### ACTION OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

At the evening session of the Synod, on the 8th of June, Secretary Hunt was granted the privilege of the floor, and gave a brief account of the work of the American Bible Society. The subject presented by him was referred to the committee of benevolent institutions, and on the following day the committee reported:

That an abstract of the sixty-seventh annual report of the American Bible Society had been placed in their hands, from which it appears that a fourth general supply of the people of this land is being made, through the agency of 311 colporteurs, who have, in the prosecution of their work in twenty-eight of the States, visited 825,685 families, of whom 124,333 were found to be destitute of the word of God.

The committee recommended the following resolution, which was adopted:

*Resolved*, That this Synod is in hearty sympathy with the work of the American Bible Society, and commends it to the support of our churches.

#### ACTION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This body, which recently met in Lexington, Ky., adopted the following Minute, which has kindly been forwarded to this Society by Dr. Joseph R. Wilson, the stated clerk:

This Assembly has with pleasure listened to the statements made by Dr. Hunt, of the American Bible Society; and records its gratitude to God that He has enabled this honoured Society to do so much for the spread of the gospel and the salvation of men in our own and in other lands.

This Assembly cordially renews its commendation of the American Bible Society to the confidence and prayers of all Christian people, and advises the churches under its care to aid with their contributions in distributing the word of God through the agency of this tried and trusted Society.

#### ACTION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The following was unanimously adopted at the recent meeting of this body in Saratoga, N. Y.:

Believing that life, light, liberty, and love are conditioned upon the word of God, the only infallible director of faith and morals, it is greatly to be desired that in every wise and practicable way the circulation and study of the Bible be earnestly and constantly promoted, and to this end this General Assembly reiterates and emphasizes the declarations heretofore made by former Assemblies, and heartily commends the operations of the American Bible Society in multiplying and distributing copies of the sacred Scriptures among all people.

## Miscellaneous.

#### THE SEVENTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 2d, the annual meeting of this society was held in Exeter Hall, the Right Hon. the Earl of Shaftesbury, K. G., President, being in the chair.

The Rev. C. E. B. Reed presented an abstract of the report of the society's proceedings during the past year, from which we learn that the general results of the year, so far as they can be gauged by statistics, are in advance of those reported twelve months ago.

The free income of the society has been £112,428 3s. 4d., showing an increase of £7,590 6s. 3d., which falls chiefly under the head of donations, the legacies and contributions of auxiliaries remaining practically the same. The receipts from the sale of Scriptures at home and abroad have been £98,068 6s. 2d., giving an increase of £3,225 19s. 2d.; so that, adding a small item of £104 3s. 7d. for Indian colportage, a total income from all sources is reached of £210,600 13s. 1d., or £10,816 5s. 5d. in excess of the corresponding total for 1882—but, it should be added, only £1,098 1s. 2d. above the more normal year that preceded it.

Meanwhile the expenditure has more than kept pace with this growth of receipts, amounting to £207,996 5s. 2d., or £17,079 5s. 1od. above the expenditure of the previous year.

The issues from the Bible House in London have amounted to 1,542,413 copies, and from depots abroad to 1,422,223, making a total of 2,964,636 copies, or 26,091 more than in the previous year. It is satisfactory to observe that the returns both of home and foreign sales show a decided increase in the number of complete Bibles and New Testaments as compared with portions. The issues of the society from its commencement now reach a total of 96,917,629 copies.

#### THE DIFFICULTIES OF THE BIBLE.

The deity of Christ is only one hemisphere of the truth concerning him. The Bible teaches another fact. He was a complete and veritable man. It affirms this as plainly as language can affirm anything. But surely there is nothing in the statement of this fact at all difficult to understand. It is as easy to comprehend the language when the Scriptures assert that Christ Jesus was a man as when we are told that Adam was. But if each half of the Bible teachings concerning the nature of Christ is so simple and so intelligible, where lies the mystery of this great doctrine of the incarnation? It lies entirely in our inability to see the harmony between the two classes of facts which the Bible presents. We cannot comprehend how Christ could be man and at the same time God. But upon this point the Bible does not attempt to teach us. It is perfectly silent in regard to the mode in which the divine and human co-existed in the one person of Christ. What it does say in regard to his twofold nature we can easily understand. What we cannot understand is that part of the subject which the Scriptures make no attempt to reveal. The difficulty of the doctrine, in other words, does not lie in what the Bible says, but entirely in what it does not say.

So is it with nearly all of what are called the difficulties of Scripture. The difficulty of comprehension does not attach to anything which the Bible teaches. It all inheres in that part of the subject on which the sacred writers say nothing. It is not the revelations of the Bible that are mysterious. In strict accuracy all the mystery lies in our inability to supply what the Bible has left unsaid. But is the Bible to be held responsible for the mysteries which are born simply of our ignorance? Are the starry heavens to be censured because our feeble vision cannot pierce their depths? Are the revelations of science to be denounced because underneath every one of its wonderful facts lies an ocean of mystery which no human plummet has ever yet fathomed? It is one of the illustrations of the superhuman wisdom by which the sacred writers were guided that they did not attempt to remove the mystery which to such minds as ours must of necessity accompany such facts as they had to reveal.—*Advance.*

#### THE BIBLE RECOVERED.

The Rev. W. Buchanan, one of the former ministers of Edinburgh, was accustomed to tell the following story:

I was dining some time ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie, who was slain in Egypt at the head of the British army. We were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this:

"Suppose all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?"

The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollect the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

"I remember it well," said I, "and have thought of it often, without being able to form any opinion or conjecture on the subject."

"Well," said Lord Hailes, "that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers he said, "There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses (I forget which), which satisfied me that I could discover them also. "Now," said he, "here was a way in which God concealed or hid the treasure of his word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the gospel from the world, never would have thought of; and if they had, they never would have effected its destruction."

The labour of effecting this feat must have been immense, for the gospels and epistles would not be divided into chapters and verses as they are now. Much must have been effected by help of a concordance. And having been judge for many years, a habit of minute investigation must have been formed in his mind.—*Christian Observer.*

#### WHAT THE BIBLE DOES NOT SAY.

The Bible is a book with a single purpose; and that purpose is to reveal the sinfulness of the human family, and a method of salvation from that sinfulness. And of course, a book that has only one end in view must necessarily be silent with reference to a thousand other subjects. Two years ago a man was galloping on horseback, as if he had seen a spectre, down the bank of a New England river in the dead of night. His mission was to inform the sleeping dwellers in a number of manufacturing towns further down the stream that the great dam farther up the river was about to burst its barriers. The horseman, as he sped along, trampled myriads of flowers under foot, but he had nothing to say of botany. He rushed by hundreds of projecting rocks, rich in stories of prehistoric ages, but he had nothing to say on the subject of geology. Over his head the starry hosts were marshalled as they had been since the foundation of the world, but he had nothing to say on the subject of astronomy. He had just one mission—to inform the sleeping toilers of their danger, and how they might escape it, and he had no time to devote to the consideration of any other subject, however important, or however fascinating to other minds. So it is with God's word. Its single object is to tell us of sin and its cure. On this subject it is full and explicit and infallible.—*The Presbyterian.*

# Bible Society Record.

NEW YORK, JULY 19, 1883.



BIBLE HOUSE, ASTOR PLACE.

## AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, July 5th, Dr. S. Wells Williams, President, in the chair.

Religious services were conducted by the Rev. Isaac G. Bliss, D.D., of Constantinople.

The death of Norman White, Esq., the senior resident Vice President of the Society, was announced, and a Minute in reference to him was adopted, and it was directed that a copy of it be published in the *Record*.

A communication was received from the Gaboon and Corisco Mission of the Presbyterian Church, asking the Society to print the Old Testament in the Mpongwe version, which has been prepared by the Rev. William Walker.

Letters were received from the Western and Central Turkey Missions of the American Board.

Letters from the Society's Agent in Yokohama report considerable progress made in the preparation of Scriptures for Corea, on the basis of the Chinese version, with special marks adapting it for Corean readers, with the assistance of Rijutei, a recent convert to the Christian religion.

Grants of books were made for benevolent distribution to the value of about \$12,750, of which \$10,000 were for colportage.

During the month of June 41,755 volumes were consigned to colporteurs, who are at work in twenty-seven different States.

One Bible society was recognized as an auxiliary in Alabama, another in Kansas, and a third in Missouri.

The total receipts for June were \$34,616 30. The issues of the Scriptures for the month were 126,578 copies.

## MR. NORMAN WHITE.

We record, with submission to the Divine will, the death, on the 13th of June last, of our honoured and beloved associate, Mr. Norman White. He was elected in 1840 a Manager of the Ameri-

can Bible Society, and in 1865 one of its Vice Presidents. During the more than forty years of his official connection with the Society, he bore a prominent and responsible part in its administration. He was one of the committee to whom, on the determination of the Society to remove from its former quarters, the selection of a new site and the erection of a new building were entrusted; and to him as much as to any other is due the successful completion of an enterprise fraught with results of far-reaching value to the interests of the Society. He served also on other important committees, and in later years was often called on to preside over the meetings of the Board. He discharged every duty with eminent fidelity. He was a man of rare sagacity, wise and ready in counsel, courteous in manner. He took broad and intelligent views, and devised liberal things. He made the word of God the man of his daily counsel, and deemed it his highest honour to bear a part in putting God's word into the hands of his fellow-men.

The Managers of the Society extend their hearty sympathy to the family of Mr. White, and unite with them in praising God for what his grace enabled his servant to be and to do for the honour of his name.

*Ordered*, That a copy of this Minute be sent to the family of Mr. White, and that it be printed in the *Record*.

## Recent Accessions to the Library of the American Bible Society.

HISTORY OF INDIAN MISSIONS ON THE PACIFIC COAST; Oregon, Washington, and Idaho. By Rev. Myron Eells, of the American Missionary Association. American Sunday School Union. Philadelphia, 1883.

The author of this history, himself a missionary and the son of a missionary among the Indians of the Pacific coast, tells the story of a work which began half a century ago under the auspices of the Methodist and the American Boards of Missions. The history abounds with pathetic and romantic incidents; and the results have to do, not only with the civilization and conversion of a few dwindling tribes of Indians, but also with the determination of our northwestern boundary, the opening of highways from the Mississippi to the Pacific, and the whole development of our nation beyond the Rocky Mountains.

First and last, missions were maintained among various tribes; schools were established, congregations were gathered, churches were founded, and communities were Christianized. "Missions brought the first printing press to the northwest coast of the United States; printed the first book, and established the first collegiate institution in the same region."

It does not appear from this history whether the missionaries invariably mastered the dialects of the several tribes to whom they ministered, or made the English the basis of their instructions; but among the fruits of their scholarship mention is made of a few books printed in the Nez Perces, Spokane, and Chinook languages, and of compilations of dictionaries in several other tongues. The only versions of Scriptures mentioned by Mr. Eells, were made for the Nez Perces; the Gospel of Matthew, translated by Rev. H. H. Spalding, first printed at Clearwater, Oregon, in 1845, on a press which had been given by native Christians on the Sandwich Islands, and reprinted by the American Bible Society in 1871; and the Gospel of John, translated by an Indian named James Reuben, with the help of Rev. George Ainslie, and printed by the Presbyterian Board of Publication in 1876. This volume contained also the First Epistle of John.

MORAVIAN MISSIONS. Twelve Lectures by Augustus C. Thompson, D. D. Charles Scribner's Sons. New York, 1882.

A history of Moravian Missions for one hundred and fifty years carries one back to early days when a small community of six hundred souls, in an inland town of Saxony, started a movement to carry the gospel beyond the seas, beginning five missions within as many years: in 1732, to negroes in St. Thomas; in 1733, to the Eskimos of Greenland; in 1734, to the North American Indians; in 1735, to the Indians of South America; and in 1736, to Hottentots in South Africa.

"Protestant missions are usually prompt, while Roman Catholics never are, to introduce portions, at least, of God's word into heathen vernaculars." In this department of their work the Moravian church has done its share, working under some peculiar difficulties. For the Eskimos of Labrador the entire Bible has been translated and several times revised. These Scriptures have been made accessible for the Greenlanders also, who use a somewhat different dialect. The Arrawack has been enriched by a version of The Acts, and a Harmony of the Gospels. Several works have been rendered into the Kafir. Considerable portions of the Scriptures have been translated into Thibetan. The New Testament in Negro-English for Surinam is another fruit of Moravian zeal. Some versions prepared for North American Indians are no longer extant, but a Harmony of the Gospels in Delaware, prepared by the Rev. David Zeisberger, was printed in New York as late as 1821.

Some names are worthy to be mentioned in this connection. Schumann, who, four months after his arrival, began to preach in the vernacular, has been called the "Apostle of the Arrawacks," as John Eliot has been called the "Apostle of the Indians" in Massachusetts. David Zeisberger, the "Apostle of the West," familiar with German, Dutch, and English, spoke the Delaware fluently, had mastered the Mohawk, and could use several dialects of the Iroquois tribes. Jäschke is reputed to be the best Thibetan scholar in Europe.

Dr. Thompson has added to the value of his admirable lectures, by a list of authorities covering twenty pages.

**COLPORTAGE SKETCHES.** By A. M. Jones. Nashville, Tenn., 1883.

Presented by the author.

A colporteur of the American Bible Society, acting under instructions which require him to visit every house in the district assigned him, for the sole purpose of placing Bibles and Testaments within the reach of every family, is sure to meet with all sorts of incidents and all sorts of people. Mr. Jones, being not only an efficient colporteur, but also a skillful narrator, has gathered up in this volume a few graphic sketches of his experience during five years of continuous service in Alabama. No one can read them without a higher appreciation of the importance of a periodical canvass of remote hamlets and of districts difficult of access, where the Bible will never be carried except as a matter of Christian duty and at the cost of those who know its worth and prize it as a household treasure.

**NEW TESTAMENT AUTOGRAPHS.** By J. Rendel Harris. Publication Agency, Johns Hopkins University, Baltimore, 1883.

Presented by the author.

This pamphlet, which originally appeared as a supplement to the 3d volume of "The American Journal of Philology," contains a remarkably ingenious and elaborate attempt to determine the dimensions of the pages on which the several books of the New Testament were originally written. A careful examination of the Vatican and Sinaitic manuscripts of the New Testament has convinced Mr. Harris, for reasons which he gives in detail, that two standard sizes of papyrus leaves were used by the original writers; that the larger of these forms the basis of the Vatican, and the smaller the basis of the Sinaitic; and that a very close approximation to the original pages may be made by dividing each Vatican column into three equal parts, or each Sinaitic column into four.

Whatever may be the verdict of scholars upon this unique essay, it is certainly deserving of careful study, and it may prove to be very helpful in textual criticism. Its bearing on the question respecting the authenticity of certain verses in the 8th chapter of John is strikingly exhibited by Mr. Harris.

The pamphlet has several lithographic plates, the first of which is a beautiful reproduction of the second epistle of John in the exact form in which we may suppose it was originally sent by the Apostle; written in uncial letters upon five thin sheets of papyrus, which were pasted together and formed into a roll.

**DAYSPRING: A STORY OF THE TIME OF WILLIAM TYNDALE,** Reformer, Scholar, and Martyr. By Emma Marshall. Robert Carter & Brothers. New York, 1883.

Presented by Mr. Carter.

The numerous histories of the English Bible and the lives of the translators are well supplemented by this vivid sketch of the latter part of Tyndale's life from the period of his employment as tutor in the family of Sir John Walsh, until his imprisonment and martyrdom at Vilvorde. Those were days when it was a crime in England to translate the Scriptures into the familiar speech of the people, or to have them in one's possession; when there was a public burning of New Testaments at St. Paul's Cross under the direction of the Bishop of London, and when men thought they were doing God service by strangling and burning heretics. But, as this story beautifully shows, there were hidden treasures in the word of God, no less helpful and consoling then than now, and the dayspring of a brighter period was near at hand.

**THE BOOK OF PROVERBS, IN JAPANESE.** Translated by J. C. Hepburn, M.D. Yokohama, 1883.

Forwarded by Mr. Loomis.

**THE OLD TESTAMENT IN KUNTEK OR CHINO-JAPANESE.** Complete in three volumes. American Bible Society. Yokohama, 1882-1883.

An edition of the Bridgman and Culbertson Chinese Version, specially prepared for Japanese readers by the insertion of diacritical marks. Forwarded by Mr. Loomis, who says, "The demand for it exceeds all my anticipations. It is a most timely issue and will do great good. More than half the edition will be exhausted in a week."

**MEMORIAL OF CHARLES PORTERFIELD KRAUTH, D.D., LL.D.** By Beale M. Schmucker. Philadelphia, 1883.

From the author.

A commemorative paper, prepared by order of the Minister of Pennsylvania and presented at its late meeting at Norristown.

**A LAYMAN'S MINISTRY.** Notes on the life of Nathan Bishop, LL.D. Printed for private distribution. [New York, 1883.]

#### Societies Recognized as Auxiliary,

July, 1883.

*With Names and Post Office Addresses of Corresponding Secretaries.*

Covington County B. S., Ala., B. H. Lewis, Andalusia.

Oswego B. S., Ks., Henry Mitchell, Oswego.

Waldensian B. S., Mo., Abel Salomon, Gonten.

#### Deceased Members.

Rt. Rev. William Pinkney, D.D., LL.D., Bladensburg, Md.

Rev. Philip Peltz, D.D., Coeymans, N. Y.

Rev. Elizur H. Pratt, Durham, N. Y.

Rev. P. E. Brown, D.D., Rushville, N. Y.

Rev. J. Leonard Gilder, Brooklyn, N. Y.

Rev. Theodore Edson, D.D., Lowell, Mass.

James B. Thomson, LL.D., Brooklyn, N. Y.

Rev. Salisbury S. Ford, Willsboro, N. Y.

Hon. John Sanders, Scotia, N. Y.

Rev. Charles William Calhoun, M.D., Beirut, Syria.

Rev. Elias H. Richardson, New Britain, Ct.

Rev. Charles C. Beaman, Boston, Mass.

Rev. George W. Smiley, D.D., Pottsville, Pa.

Rev. George M. Carpenter, Providence, R. I.

Rev. Lewis Pennell, Southport, Ct.

Alvah Green, Rushville, N. Y.

Henry Van Loon, Athens, N. Y.

Mrs. Sarah R. Parrott, Oakwood, Ohio.

Paul Townsend Jones, Jr., Bridgeton, N. J.

Mrs. Francis Brown, Tarrytown, N. Y.

Henry L. Kendall, Providence, R. I.

Mrs. Harriet Kimber, Onondaga Valley, N. Y.

Rev. D. H. Emerson, D.D., Philadelphia, Pa.

Abram T. Taaler, Cortland, N. Y.

Rev. W. J. McCormick, Gainesville, Fla.

Rev. W. H. Hornblower, D.D., Allegheny, Pa.

#### Summary of District Superintendents' Reports,

For the month of May, 1883.

Number of District Superintendents reporting.....	16
Auxiliaries, Branches, etc., visited.....	132
Anniversaries attended.....	56
New Societies and Committees formed.....	7
Sermons and Addresses delivered for the Bible cause	161
Letters sent.....	1,710
Miles travelled on official duty.....	20,937
Donations and subscriptions secured for the Bible cause	\$1,493 38

**Summary of Bible Distribution in May by Two Hundred and thirty-one Colporteurs and forty-two County Agents reporting.**

	Colpor's.	Co. Ag'ts.
Days of service.....	4,734	815
Miles travelled.....	58,256	6,735
Families visited by them.....	66,575	16,049
Families found without a copy of the Scriptures.....	9,147	1,826
Families supplied by sale or gift.....	7,070	1,148
Destitute individuals supplied in addition.....	3,703	1,052
Number of books sold.....	23,509	2,883
Value of books sold.....	\$11,214 69	\$1,175 91
Number of books distributed gratuitously.....	7,683	1,637
Value of books distributed gratuitously.....	\$1,885 64	\$307 89
Contributions received.....	\$1,161 07	\$1,647 71

**Summary of Fifty-six Annual Reports of Auxiliary Societies,**

*Received in June, 1883.*

Receipts from sales in twelve months.....	\$2,603 00
Receipts from collections and donations.....	2,062 55
Paid American Bible Society on book account.....	3,872 62
Paid American Bible Society on donation account....	574 76
Expended on their own fields.....	697 02
Value of books donated.....	337 74
Value of stock on hand at date.....	4,751 81
No. of these Auxiliaries reporting general operations	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	5,798
Families found destitute.....	717
Destitute families supplied.....	274
Destitute individuals supplied in addition.....	88
Sabbath and other schools supplied.....	26

**RECEIPTS IN JUNE, 1883.**

FOR GENERAL PURPOSES.

A. B. A., New York.....	\$100 00
Bryan, Rev. R. B., Lake City, Ga.....	1 00
Baum, M. B., Toombsboro, Ga.....	1 00
Cobb, Marianna C., N. J.....	20 00
Cash, New York City.....	10 00
Collections at Bismarck, Dak., thro. Rev. John Hinton, D. S.....	10 00
" Fargo, Dak., " "	14 00
" Faribault, Minn., " "	11 00
" Moorhead, Minn., " "	10 00
" Wadena, Minn., " "	6 00
Collections by Colporteurs.....	1,159 21
Evans, Rev. R. F., Scarboro, Ga.....	1 00
Keith, Rev. C. M., Richmond, Ark.....	2 50
Lane, W. A. and wife, Fort Worth, Texas.....	10 00
Lee, William S., London, England.....	20 00
McClelland, A. C., Indian Nation, Ark.....	1 00
Ninas, Emil F., Concordia, Mo.....	1 00
Quackenbush, B. V., Hoosick Falls, N. Y.....	5 00
Stauffer, C. M., Berne, Ind.....	5 00
Schneck, Rev. Mr., Orrville, Ohio.....	10 00
Sisson, William, Brookfield, Mo.....	1 00
Sheppard, Charles C., Penn Yan, N. Y.....	100 00
Teed, Mrs. Dr., Kansas City, Mo.....	3 00
Whipple, Rev. W. L., Tabreez, Persia.....	30 00
Wallace, Prof. W. W., Little Rock, Ark.....	1 00
Wilcox, Columbus, Rockville, Ks.....	21
Young, Robert A., Cameron, Mo.....	20 00
Theodore S. Paxton Fund.....	125 00
Caroline Phelps Stokes Fund.....	250 00
LEGACIES.	1,927 92

CHURCH COLLECTIONS.

ARKANSAS.	
Little Rock Circuit, Me h. Ep. Ch. South.....	5 00
Manana, Meth. Ep. Ch. South.....	5 00
Monticello, Meth. Ep. Ch. South.....	18 80
Richmond, Meth. Ep. Ch. South.....	2 50
Waldron, Cumberland Pres. Ch.....	4 00
CONNECTICUT.	
Bloomfield, Meth. Ep. Ch. ....	2 50
Green's Farms, Cong. Ch.....	22 46

Granby, First Cong. Ch.....	\$10 00
New London, Church of Christ.....	27 46
DAKOTA.	
Bismarck, Pres. Ch.....	5 25
GEORGIA.	
Davisboro, Meth. Ep. Ch. South.....	3 30
Jesup, Meth. Ep. Ch. South.....	2 20
Lithonia, Meth. Ep. Ch. South.....	10 00
Millen, Meth. Ep. Ch. South.....	2 85
Tennville, Baptist Ch.....	2 60
Toombsboro, Campbellite Christian Ch.....	2 00

ILLINOIS.	
Rushville, Meth. Ep. Ch.....	20 00

KANSAS.	
Allen County, Swedish Evang. Lutheran Ch... ..	5 85
Edgerton, First United Pres. Ch.....	3 27
Osage City, Meth. Ep. Ch.....	50
Waばunsee, First Cong. Ch.....	7 00

MASSACHUSETTS.	
Teucksbury, Cong. Ch. and Society.....	21 00

MINNESOTA.	
Moorhead, Pres. Ch.....	5 00

MISSOURI.	
Mexico, Meth. Ep. Ch.....	5 05

NEBRASKA.	
Albion, Cong. Ch.....	3 59

NEBRASKA.	
Blair, Cong. Ch.....	3 60

NEBRASKA.	
Edgar, Meth. Ep. Ch.....	30 00

NEBRASKA.	
German Meth. Ep. Ch.....	4 68

NEBRASKA.	
Sutton, Meth. Ep. Ch.....	20 50

NEBRASKA.	
" Cong. Ch.....	3 05

NEBRASKA.	
Salem, Luth. Ch.....	5 00

NEBRASKA.	
Messick, Evang. Luth. Ch.....	3 00

NEW JERSEY.	
Squan Village, Pres. Ch.....	12 31

NEW YORK.	
Brasher Falls, Pres. Ch.....	5 00

NEW YORK.	
Fort Edward, Pres. Ch.....	5 00

NEW YORK.	
Flushing, First Cong. Ch.....	24 07

NEW YORK.	
Hoosick Falls, Pres. Ch.....	31 50

NEW YORK.	
Sandy Hill, Pres. Ch.....	7 25

NEW YORK.	
Waterford, First Pres. Ch.....	4 29

NEW YORK.	
Whitehall, Meth. Ep. Ch.....	4 00

NORTH CAROLINA.	
Laurinburg, Meth. Ep. Ch. South.....	7 17

NORTH CAROLINA.	
" Pres. Ch.....	15 39

PENNSYLVANIA.	
Harrisville, Meth. Ep. Ch.....	9 58

WISCONSIN.	
Arena, Cong. Ch.....	12 38

WISCONSIN.	
Genesee, Cong. Ch. and Society.....	8 69

406 69

**AVALS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.**

Dr. L. W. Little, Jesup, Ga.....	2 00
Rev. J. L. Lyons, Fla.....	14 70

L. P. Haddon, Tampa, Fla.....	2 30
Rev. J. B. Forster, Boston, Ga.....	18 80

H. T. Wartman, Citra, Fla.....	5 00
Rev. J. S. Bludworth, Texas.....	4 00

Rev. James D. Eaton, Chihuahua, Mexico.....	29 08
J. M. Emery, Le Mars, Iowa.....	20 00

Rev. A. T. Graybill, Brownsville, Texas.....	10 80
A. E. Phillips & Co., Sanford, Fla.....	16 92

Rev. Geo. S. Savage, Ky.....	3 17
Kansas Central Agency.....	92 80

Southwestern Bible Society, La.....	90 45
American Board's Mission in Madura, India.....	170 00

Hawaiian Evang. Association, H. I.....	312 70
	792 22

**AUXILIARY SOCIETIES.**

Credited as on Account.	
Audrain County, Mo.....	\$9 27

Allen County, Ind.....	20 00
Anderson County, Ks.....	8 25

Ashley County, Ark.....	52 80
Ackley and Vicinity, Iowa.....	15 00

Adams County, Ill.....	122 79
Auburn Female, N. Y.....	10 00

Barren County, Ky.....	34 60
Butler County, Ohio.....	284 36

Bradley County, Ark.....	57 30
Burleson County, Texas.....	27 20

Bell County, Texas.....	68 71
Burke County, Ga.....	6 25

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Becker County, Minn.....	\$9 33		Mecklenburg County, N. C.....	\$2 25	
Bismarck, Dak.....	8 46		M'Minn County, Tenn.....	24 05	
Boulder County Col.....	40 55		Meigs County West, Ohio.....	33 89	
Brooklyn City, N. Y.....	400 00		Massachusetts.....	600 00	
Butler County, Neb.....	35 29		Nashville, Tenn.....	217 45	
Boone County, Neb.....	13 73		New Hampshire.....	186 10	
Boone County, Ill.....	50 00		Nassau Hall, N. J.....	143 50	
Cincinnati Welsh, Ohio.....	100 00	81 00	Oxford County, Me.....	30 42	
Cape May County, N. J.....	50 76		Oregon County, Mo.....	5 00	
Chester County, S. C.....	25 00	15 10	Obion County, Tenn.....	50 00	
Chicago Welsh, Ill.....	39 61		Otter Tail County, Minn.....	48 24	
Columbiana County, Ohio.....	65 00		Oregon.....	136 50	
Catlettsburg County, Ky.....	88 31		Princeton, N. J.....	124 83	
Clyde and Vicinity, Ohio.....	26 29		Peoria County, Ill.....	3 00	87 00
Concordia, Mo.....	16 65		Perryburg, Ohio.....		10 03
Concordia.....	250 00		Poweshiek County, Iowa.....		61 50
Cumberland County, N. C.....	87 00		Pulaski County, Ga.....		20 45
Coleman County, Texas.....	2 95		Polk County, Minn.....		23 27
Crow Wing County, Minn.....	9 87		Pope County, Minn.....		12 00
Clay County, Minn.....	7 89		Piedmont and Westernport Bible Committee, W. Va.....		26 59
Cooper County, Mo.....	50 00		Parkersburg, Iowa.....		4 69
Cass County, Dak.....	20 50		Pennsylvania.....		1,903 03
Cranberry Bible Committee, W. Va.....	34 84		Polk County, Neb.....		20 87
Covington County, Ala.....	100 00		Platte County, Neb.....		72 92
Clark County, Iowa.....	9 79		Rockland County, N. Y.....	80 00	
Connecticut.....	343 25		Rush County, Ind.....		57 30
Central, Cal.....	118 51		Rhode Island.....		600 00
Chemung County, N. Y.....	17 05		Raleigh County, W. Va.....		36 64
Chenango County, N. Y.....	11 50		Red Willow County, Neb.....		10 00
Clay County, Neb.....	58 51		Rising City Bible Committee, Neb.....		7 49
Cincinnati Young Men's, Ohio.....	225 00		Rock Island County, Ill.....		65 00
Central, Ark.....	80 00		Sarpy County, Neb.....	5 00	5 50
Duck River, Tenn.....	50 00		Stark County, Ohio.....		4 50
Douglas County, Minn.....	16 52		Schuylerville County, Ill.....		82 60
Dakota County, Neb.....	1 57	8 40	St. Louis, Mo.....		128 18
Drew County, Ark.....		9 90	Stephenson County, Ill.....		57 00
Dixon County, Neb.....		28 22	Stearns County, Minn.....		10 94
Decatur County, Ind.....		24 00	Stanton County, Neb.....		5 50
Escambia, Ala.....		75 00	Story County, Iowa.....		42 60
Fulton County, Ky.....		12 45	Southwestern, La.....		300 00
Freedom Welsh, N. Y.....		7 56	Sussex County, Del.....		100 00
Falls County, Texas.....		6 15	Saunders County, Neb.....		1 20
Franklin County, Neb.....		26 25	South De Kalb County, Ill.....	34 00	223 00
Ford County, Ill.....		31 33	South Cattaraugus, N. Y.....		80 85
Fairfield, Neb.....		10 03	Steuben County, Ind.....		50 00
Franklin County, N. Y.....		33 53	Ulster County, N. Y.....	30 00	
Guildford County, N. C.....	20 00	60 00	Union County, Iowa.....		19 90
Grand Forks County, Dak.....	37 82	11 75	Union County, Miss.....		20 00
Greene County, N. Y.....		54 75	Vermont.....		900 00
Greenup County, Ky.....		18 60	Wyoming County, N. Y.....	100 00	
Gillespie County, Texas.....		35 00	Wheeling and Ohio County, W. Va.....	30 00	
Hanover County, N. C.....		23 05	Woodford County, Ill.....	7 00	1 50
Hickman County, Ky.....		27 95	Wayne County, Mich.....		30 00
Hannibal, Mo.....		63 00	Wilson County, Tenn.....		65 35
Hope, Ark.....		8 90	Washington County, Ark.....		35 00
Higginsville, Mo.....		37 20	Washington County, Ga.....		43 30
Hopkins County, Texas.....		53 30	Wilkinson County, Ga.....		12 00
Hall County, Neb.....		1 00	Wadena County, Minn.....		13 46
Hamilton County, Neb.....		22 73	Washington County, Neb.....		15 45
Hancock County, Ind.....		16 15	West Winsted, Ct.....		51 42
Judson and Vicinity Welsh, Minn.....	54 21	20 79	West Salem, Ill.....		30 47
Jefferson County, Ga.....		3 00	Will County, Ill.....		70 00
James River Bible Committee, Dak.....		38 00	Waverly, Ohio.....		35 23
Jasper County, Iowa.....		55 58	Youngstown, Ohio.....		23 19
Kansas City, Mo.....		20 00			
Knoxville, Tenn.....		100 00		\$1,296 48	10,968 99 - 12,265 47
Kane County, Ill.....		2 40			
Lockhart, Texas.....		80 00	Rev. John Hinton, Dist. Supt., Minn.....		9 10
Laurinburg, N. C.....		62 15	Rev. B. F. Riley, " Ala.....		6 60
Lee County, Ill.....		30 00	Rev. Geo. S. Savage, " Ky.....		41 40
Louis County, Iowa.....		29 50	Rev. W. B. Rankin, " Texas.....		5 04
Louisville and Vicinity, Ky.....		1 55	Rev. G. W. Wainwright, " Neb.....		6 00
Lavaca County, Texas.....		97 53	Kansas Central Agency.....		41 40
Medina County, Texas.....		20 00	Brazil Agency, S. A.....		319 89
Montgomery County, N. Y.....	15 00	35 00	Uruguay Agency.....		308 11
Montgomery County, Ind.....	100 00				787 54
Madison County, Ill.....	150 00	45 71			
M'Henry County, Ill.....	32 00	100 00			
Muskingum County, Ohio.....	187 50				
Monroe County, Mo.....		194 25			
Milam County, Texas.....		16 70	MISCELLANEOUS.		2,100 00
Mandan Bible Committee, Dak.....		65 30	Interest.....		828 82
Monongalla County, W. Va.....		20 30	Trade Sales.....		1,627 92
Mannington and Vicinity, W. Va.....		161 82	Retail Sales.....		10,542 37
Madison County, Neb.....		25 41	Sales by Colporteurs.....		981 27
Morris County, N. J.....		25 39	Rents...		2 40
		228 96	Record Subscriptions.....		416 76
			Sundries.....		\$34,616 80

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Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

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Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

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## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment: and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1883, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.